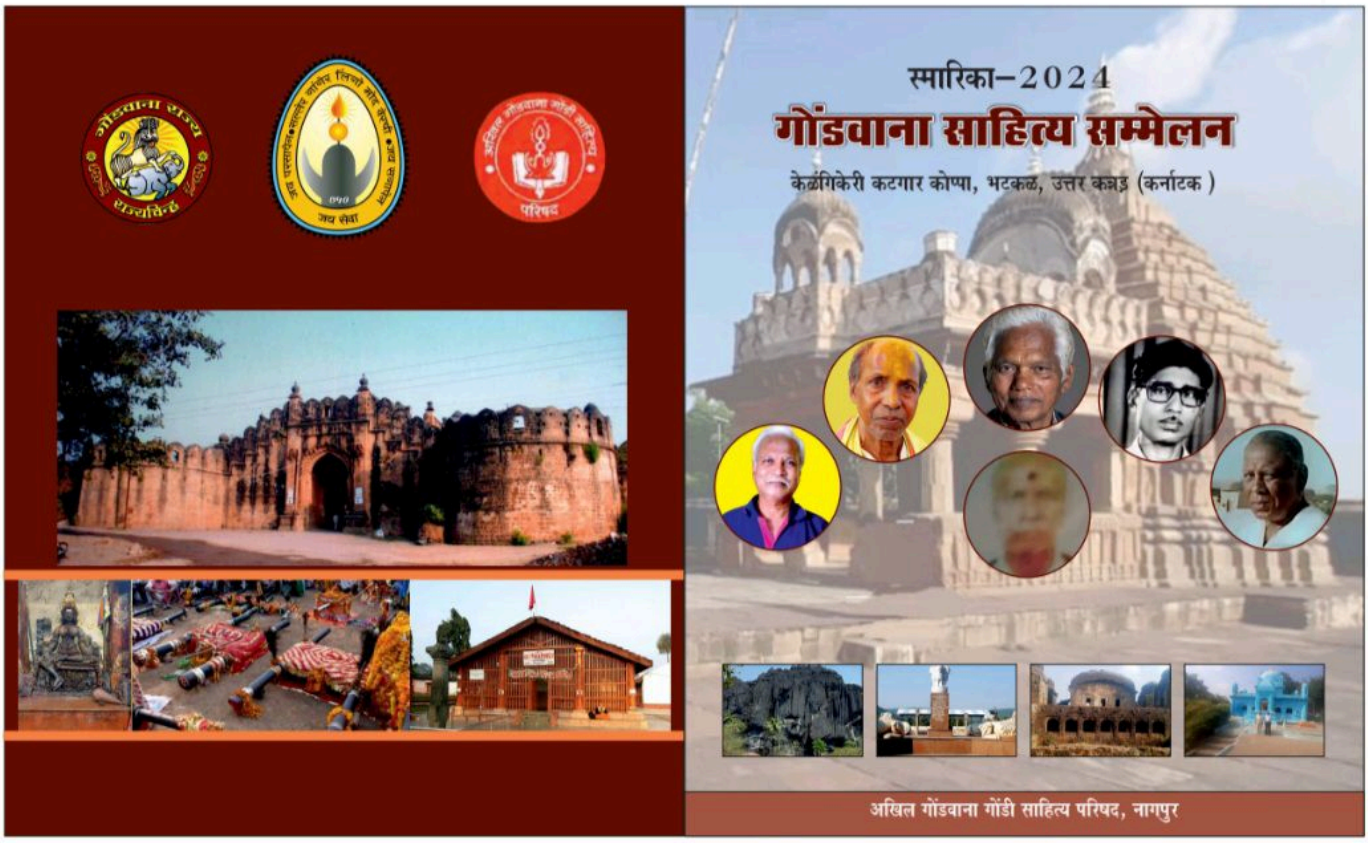
स्मारिका–2024
गोंडवाना साहित्य सम्मेलन
केळंगिकेरी कटगार कोप्पा, भटकळ, उत्तर कन्नड (कर्नाटक)
अखिल गोंडवाना गोंडी साहित्य परिषद, नागपुर

AKHIL GONDWANA GONDI SAHITYA PARISHAT

Station Para, Rajnandgaon, Chhattisgarh - 491 441

AKHIL BHARATIYA GOND ADIVASI SANGHA ®, KARNATAKA BRANCH

21ST GONDI SAHITYA SAMMELANA

(THEME: GONDI CULTURE, LANGUAGE & SCRIPT)

28th & 29th December 2024 (Saturday, Sunday)

Venue: Kelaginakeri, Katagarakoppa, Bhatkal, Uttara Kannada - 581 354, Karnataka, India

In Association with

Akhil Gondwana Mahasabha India, Station Para, Rajnandgaon, Chhattisgarh
Gond Samajada Abhivrudhi Sangha ®, Koktibail, Koktinagara, Bhatkal
Gond Budakattu Abhivrudhi Sangha ®, Katagarakoppa, Bhatkal
Hyderabad-Karnataka Gond, Rajgond Sangha ®, Kalaburagi
Bidar Jilla Gond Vakilara Kshemabhivrudhi Sangha ®, Bidar
Gond Employees Association ®, Bidar, Bengaluru
Gond Employees Association ®, Bhatkal
Gond Budakattu Samskrutika Vedike ®, Kelaginakeri, Katagarakoppa, Bhatkal
Rajgond Adivasi Samaj Abhivrudhi Sangha ®, Bidar
Gond Sahitya Mattu Samskrutika Parishattu ®, Bidar
Budakattu Girijana Gondara Dhakke Kunita Sangha ®, Halyani, Bhatkal
Sridurga Dhakke Kunita Kala Sangha ®, Hirebellu, Bhatkal
Gond Balakara Dhakke Kunita Sangha ®, Bhatkal
Adiwasi Sahitya Parishad ®, Bidar
District Gond (ST) Employees Welfare Association ®, Bidar
Shri Spandana Kreeda hagu Samskrutika Kala Tanda, Kitre, Bhatkal
Gond Vidyarthi Parishat, Katagarakoppa, Bhatkal
Gondapara Sanghatanegala Okkuta ®, Bidar
Bidar District Gond Students Organisation ®, Bidar
Gond Samaja Vidhyarthi Sangha ®, Bhatkal
Vansh Parampara Jai Seva Ashram (Gotul) ®, Bidar
Gond Smarak Trust (ST Management) ®, Bidar

We take pleasure to invite you to the
Inauguration of

21ST GONDI SAHITYA SAMMELANA

Saturday, December 28, 2024, 9AM

Venue: Kokti Mahasati Penthana (Temple), Bhatkal

Kokti Mahasati Puja and Gondi Flag Hoisting

HON'BLE GUESTS & ORGANISERS OF THE PROGRAM

Saturday, December 28, 2024 - 10.30 AM

Venue: Mandala Mantapa, Kelaginakeri, Katagara Koppa, Bhatkal, Uttara Kannada

Holy Presence

THIRU SIDDARAMANANDA SWAMIJI

Peethadhipati, Kanaka Gurupeetha, Tinthani Bridge, Veeragota, Devadurga Tq, Raichur District

THIRU SIDDAYYA ADHUNIK WADEYAR JI

Gond Dharmaguru, Kambli Matha, Humnabad, Bidar

THIRU HONNAYYA SANNU GOND JI

Dharmadarshi, Kokti Mahasati Pen thana (Temple), Koktibail, Kogtinagara, Bhatkal

THIRU RATAN KABUL UIKEY MAHARAJ

President, Vansh Parampara Jai Seva Ashram (Gotul), Rajgond Colony, Halladakeri, Bidar

Gondi Flag Hoisting and Gondi Sahitya Procession Ceremony

HON'BLE BHATKAL & SHIRALI SHEEME OKKŪTA GONDARU

Inauguration of Gondi Museum

THIRU SHANTARAM B SIDDI JI

Hon'ble Member of Legislative Council, GOK, Bengaluru

Inauguration of Prakash Namdevrao Salame's Exhibition of Indus Pictographs Deciphered by Dr Motiravan Kangali

THIRU ASHOK KUMAR SHAH GOND JI

Hon'ble General Secretary, Akhil Bharatiya Gond Adiwasi Sangha, New Delhi

Inauguration of Gondi Book Stationary Stall

THIRU BHOJRAJ NAG JI,

Hon'ble Member of Parliament, Kanker, Chhattisgargh

Inauguration of Gondi Medicinal Stall

THIRU TULESHWAR HEERA SINGH MARKAM JI MLA

Hon'ble National President, Gondwana Ganatantra Party,Tivarata, Hardi Bazar, Korba, CG

Prayer

Thiru Prem Singh Maravi

Gondwani Sur lahri, Pindri Riyat, Kaneri, Shahpura Niwas, Dindori

Welcome & Introduction

Dr K M Metry

Acting President, Akhil Gondwana Gondi Sahitya Parishat, Karnataka branch

Inaugural Address

THIRU MANKAL S VAIDYA JI

Hon'ble Minister for Fisheries, Port & Inland Water Transport, GOK, Bengaluru

Sammelana President Address

Sagar Manthan

THIRU BHARAT LAL KORRAM JI

President, Akhil Gondwana Gondi Sahitya Parishat, Station Para, Rajnandgaon, Chhattisgargh

Chairperson

THIRU TAMAGOND BANDEPPA KASHEMPUR JI

Ex Minister, GOK, Hon'ble President, Akhil Bharatiya Gond Adivasi Sangha ®, Karnataka Branch, Bidar

RELEASE OF DICTIONARY, BOOKS & SOUVENIR

Thiru Rama M Gonda's "Gondara Dhakke Kunita" Book

THIRU DURGADAS UIKEY JI

Hon'ble Union Minister of State of the Ministry of Tribal Affairs,GOI, Shastri Bhawan, New Delhi

Dr K M Metry Compiled "Gondi Dictionary"

THIRU ANANTA NAYAK JI

Hon'ble Member of Parliament, Keonjhar, Odisha

Dr Tulsiram Barkade's "Gondwana Ke Rashtraparayani Samrat Shankarsahi" Book

THIRU RAJA DEVENDRA PRATAP SINGH JI

Hon'ble Member of Parliament (Rajya Sabha), Raigarh, CG

Dr Sarikadevi L Kalagi's "Dharti Aaba Birsa Munda" Book

THIRU M KRISHNAIAH JI

President, Karnataka Adiwasi Rakshana Parishad ®, Yashodharapura, Hunsur

Thiru R N Dhruw Edited "Gondwana Smarika 2024"

THIRU BALABHADRA MAJHI JI

Hon'ble Member of Parliament, Nabarangpur, Odisha

Akhil Bharatiya Gond Adivasi Sangha, Karnataka Branch Published Gondwana Calendar–2025

THIRU NEELAKANTH TEKAM JI IAS

Hon'ble MLA, Keshkal, State President, Gondwana Gond Mahasabha, CG

Chief Guests

THIRU VISHWESHWAR HEGDE KAGERI JI

Hon'ble Member of Parliament, Kageri, Sirsi, Uttara Kannada, Karnataka

THIRU RAJASHEKHAR METRE JI, Hon'ble Ex-President, ZP, Bidar

THIRUMAI BHARATBAI M SERIKAR JI, Hon'ble Ex-President, ZP, Bidar

THIRUMAI GEETHA PANDITRAO CHIDRI JI

Hon'ble Ex-President, Zilla Panchayat, Chidri, Bidar

THIRUMAI K LAXMI PRIYA JI IAS, Hon'ble Deputy Commissioner, Uttara Kannada, Karwar

THIRUMAI LATA NAYAKA JI, Hon'ble DDPI (Adm), Karwar

THIRUMAI NAYANA S JI, Hon'ble Assistant Commissioner, Bhatkal

THIRU ASHOK N BHATT JI, Hon'ble Tahsildar, Bhatkal

THIRU MAHESH M K JI, Hon'ble Dy Superintendent of Police, Bhatkal

THIRU Y K UMESH JI, Hon'ble Deputy Director, Department of Social Welfare, Karwar

THIRUMAI GEETHA G HEGADE JI, Assistant Director, Department of Social Welfare, Bhatkal

THIRU NARAYANA G GONDA JI, President, Gond Samajada Abhivrudhi Sangha, Koktibail, Bhatkal

THIRU MANJU S GOND JI, Hon'ble President, Gond Budakattu Samskrutika Vedike, Kelaginakeri

THIRU ROHITH T GOND JI, Hon'ble President, Gond Employees Association, Bhatkal

THIRU M S KATAGI JI, Hon'ble Ex President, Gond Employees Association, Bidar

THIRU SHIVARAJ BIRADAR JI, Hon'ble President, Gond Employees Association, Bidar

Vote of Thanks: **Thiru Rajendra Kumar Mehtre,** Member, ABGAS ®, Karnataka Branch, Bidar

Anchoring: **Thiru Kamalesh Marko,** Pradesh Adhyaksha (Yuva Praghag), Akhil Gondwana Mahasabha, Rahangi, Majhagaon Mal, Pondi Bahar, Mandla

Rapporteurs: **Dr Sarikadevi L Kalagi,** Assistant Professor of Kannada, Sharanabasava University, Kalaburagi, **Thirumai Revati G Gond,** Kokti, **Thiru Tukaram Chimkod**, Bidar, **Thiru Manikappa S Ladde**, Bidar

Flag Hoisting Coordinators: **Thiru Timmappa Gond**, PE Teacher, Katagarakoppa, **Thirumai Lalita Gond,** Hertar

Coordinators: **Thiru Dayanand M Gond, Thiru Masti N Gond, Thiru Dinesh K Gond,** Kelaginakeri, **Thiru Lokesh M Metri,** Bidar, **Thiru Shankar Gond,** Kaiga, **Thiru Janna Gond,** Hullaki

SESSION I. GOND CULTURE - 2.30 PM

Chairperson Note

THIRU R S MARKO JI

Cultural Secretary, Akhil Bharatiya Gondwana Gond Mahasabha, Korba, CG

Keynote Address

THIRU ANAND MADAVI JI

Hon'ble Mursenal, Jagosama Jagatika Gond Saga Mandi, Tumsar, Bhandara, Maharashtra

Paper Presenters & Speakers

Bharat ke Moolanivasiyon ki apane pahachan ke liye mang & Samajika Andolan

GOND RAJE DR BIRSHAH ATRAM JI

President, Adivasi Gondwana Bhasha Prachar Bahu-Udeshiya Shikshan Sanstha, Tipagad, Warora

Gond Vamsha ka Utpatti Sthal Koyali Kachargarh

***DR SHYAMRAO KORETI JI, **ASHOK NANAJI NAITAM JI**

*Professor of History, Rashtra Sant Tukdoji Maharaj Nagpur Vidyapeeth, Nagpur

**Research Scholar, Rashtra Sant Tukdoji Maharaj Nagpur Vidyapeeth, Nagpur

Gonds of India: A Legacy of Culture, a Struggle for Progress

***DR MADHUKAR SIDAM JI, **DR APKA NAGESHWARA RAO JI**

•Assistant Professor, Dr B R Ambedkar College, Baghlingampally, Hyderabad.

••Assistant Professor, Dept.of Zoology, Osmania University Campus, Hyderabad

Nomadic Gond, Rajgond Tribes of India

THIRU VIVEK V RAISIDAM JI

President, Jaiseva Charitable Trust ®, Rajgond Colony, Bidar

Philosophy of Lingo

THIRU KAMALESH MARKAM JI

Pradesh Adhyaksha (Yuva Prabhag), Akhil Gondwana Mahasabha, Rahangi, Mavai, Mandla

Totem (Jal Jangal Jamin)

THIRU KEHAR SINGH INWATI JI

National Vice-President, Gondwana Seva Trust ®, Amoorkot (Amarkantak), Anuppur, MP

Amar Shaheed Krantiveer Baburao Pullesur Shedmake

THIRUMAI SHATALI SHEDMAKE JI

Assistant Producer, BBC New Delhi Bureaux, 5th floor, Hindustan Times House, KG Marg, New Delhi

Samvidhan Purush Thakur Ramprasad Potai & Bharatiya Samvidhan me unaki Bhumika

DR RAVINDRA SHAH MANDAVI JI

Assistant Professor of Economics, SU College, Hilsa, Nalanda, Bihar

Gondwana Ratna Dada Heera Singh Markam ji ki Vaicharik Kranti, Gondwana Andolan, ke liye adharsthambh va ek varadan hai

THIRU SALLAM SINGH MARKAM JI

Vanagram-Jangalikheda, Gadhi, Baihar, Balaghat, MP

Gondwana ke Rashtraparayani Samrat – Shankarsahi
Gondwana ki Rajadhani Gadha / Veerangana Rani Durgavati

DR TULSIRAM BARKADE JI

Jamgaon, Kundam, Jabalpur, Madhya Pradesh

Gond Adiwasi aur Bomagondeshwar / Hampi Parisar ka Gondwana Raj chinha aur Gondi-Saindhavi Shail chitralipi / Gond Tribes of India

DR K M METRY JI

Retd Sr Professor of Tribal Studies, Kannada University, Hampi

Gond Tribes of Uttara Kannada District

THIRU RAMA M GOND JI

Physical Education Teacher, Govt PU College, Idagunji

Gond Adiwasi ka pavitra tyohar Shivaratri

THIRUMAI M J TILOTHAME JI

Konar, Bhatkal, Uttara Kannada

Gondian Samaj ka eitihasik, samajik & Adhyatmik Yogadan pure manav jeevan ke liye anukaraniya

THIRU R N DHRUW JI

National Gen Secretary, Akhil Bharatiya Gondwana Gond Mahasabha, Rudri, Dhamtari, MP

Gondwana Seva Trust Amoorkot Amarkantak MP India

THIRU JANAK RAM DHRUW JI

National President, Gondwana Seva Trust ®, Amoorkot (Amarkantak), MP

Jadi - Jangal Gun Gyan Parampara - Khakhara ke akhara

THIRU AJAY KUMAR MARKAM JI

Jadi Jant Akhara Khakara Gyan Gun Shodhak, Semhar Kachar Poundi Baharmunda, Mandla

Chattisgarh ka adiwasi Hero Tiger boy Chendaru Mandavi / Chattisgarh Rajya ka Sthapana ke sandarbha me vishesh lekh prasangik env eitihasik

THIRU PRAMOD POTAI JI

Narayanapur, Bastar, CG

Gondwana Rashtra se Gondwana Rajya ki mang ka safar

THIRU KOMAL SINGH VADIA JI

Rajnandgaon, CG

9 August Vishwa Adiwasi Divas / Punag Tindana aur gayata joharani / Kushir Pandum, Jirra Polahana, Amus Tihar

THIRU HURRA MAHESH JI

Seva Mull Lingo Penkada, Vallekanar/Tipagadh, Baraha Dongar, Koyamuri Dweep (India), CG

Gaon se Dur, Shahar me hai School (Ek Adivasi Bacchoka pukar)

THIRUMAI NEELIMA SHYAM JI

Faminist, Gujra, Balod, CG

Mava avval

THIRU KISHAN NAMDEO DHURVE JI

Assistant Teacher, Mandwa, Kinwat, Nanded, Maharashtra

Kahur

THIRU RAMSWAROOP LAXMAN MADAVI JI

Assistant Teacher, Ayappa Swami Nagar, Kinwat, Nanded, Maharashtra

Gondwana Kranti Geet / Gyan ka Prakash

THIRU SUDDHE SINGH TEKAM JI

Sony Colony, Sijhoura, Bichhiya, Mandla, MP

Mere Taram Nana

DR PHANISH KUSHARE (SUR) JI

R/o Mana, Post: Gadhi, Tq: Baihar, Dist: Balaghat, MP

Koyatur hu mai

THIRUMAI RAYTAD ARCHANA MARKAM JI

R/o Kudwa, Post: Goreghat, Dist: Balaghat, MP

Hamari Ummid ham khud hai

THIRUMAI RAMA DEVI TEKAM JI

Teacher, Budhi, Balaghat, MP

Pakhnaphor / Anjitakka

THIRUMAI SHOBHA PARASTE JI, Teacher, Sarasadoli, Mavai, Mandla, MP

Koyatur Banagaye Vanavasi

THIRUMAI RAYTAD VAISHALI DHURVE JI, Kudwa, Goreghat, Tirodi, Balaghat, MP

THIRU RAHUL BHIVSAN KANNAKE JI

Founder, Voice of Tribal Alive Breath You Tube, Dhanapur, Gondpipri, Chandrapur

THIRU KOKODE DURGAPRASAD JI

President, Pari Kopar Lingo Maa Kali Kankali Gudi, Kachargarh, Dhanegaon, Salekasa, Gondia

THIRU MAHENDRA NAIK JI

President, Akhil Bharatiya Gondwana Gond Mahasabha, Odisha Pradesh, Jharsuguda, Odisha

THIRU ADHARMI ANARYA JE LINGO JI, ajanawagaon, Harmo, Kawardha, CG

THIRUMAI PRABHA C PENDAM JI

Gotul, Daldalkutti, Kachargarh, Dhanegaon, Darrekasa, Salekasa, Gondia

THIRU MAHENDRA KUMAR SINGH NETAM JI

Khubatola, Lal Bahadur Nagar, Dongargarh, Rajnandgaon Chhattisgarh

THIRU P L KHANDATE JI

Coordinator, Gotul, Daldalkutti, Kachargarh, Dhanegaon, Darrekasa, Salekasa, Gondia

THIRU KUSHAB RAO PENDOR JI, Navegaon, Kemana, Gadchiroli, Maharashtra

THIRU RAMJI SINGH GOND NETAM JI

National Vice President, Akhil Bharatiya Gond Adiwasi Sangha, Deeṇa Chandauli, Uttar Pradesh

THIRU LALAN SHAH GOND JI

National Secretary, Akhil Bharatiya Gond Adiwasi Sangha, New Delhi

THIRU SYED ZAMEERULLA SHARIF JI, Member, Karnataka Janapada Academy, Bhatkal

THIRU M R PAMPANAGOUDA JI, Secretary, Akhil Karnataka Lalgond Sangha, Ballari

THIRU GANGARAM NETAM (GOUR) JI, Balipathar, Beltola, Taralangsu, Kaki, Hojai, Assam

THIRU MANGAM VISAM RAO JI

General Secretaray, Rajgond Seva Samiti, Mattadigutta, Utnur, Adilabad, Telangana

THIRU JAMES AJANSINGH JI, Gondi Colony Sidco, Coimbatore Coimbatore, Tamil Nadu

DR SRIKANT GOUR JI

Professor, Department of Education, Kalyani University, Nadia, Kalyani, West Bengal

DR RAVI KUMAR GOND JI

Assistant Professor of Hindi, Hansraj College, Delhi University, Malakagang, Delhi

THIRU MANOJBHAI RINGAJI SADMAKI

President, Gujarat Gond, Rajgond Welfare Association, Davavalani Chali, Kalyan Mill, Ahmedabad

Welcome:	**Thirumai Shama Anant Gond**, Member, KGAS, Karnataka Public School, Amadalli, Karwar
Vote of Thanks:	**Thirumai Savita K Gond,** Katagarakoppa, Member, Gond Employees Association, Bhatkal
Anchoring:	**Dr Govind M Gond,** Principal, Bhandarkars' PU College, Kundapur, Udupi District
Rapporteurs:	**Thiru Krishna B Gond,** Kambre, **Thiru Annappa Gond**, Bittibellu, **Thiru Devayya Gond (LIC),** Nerakanta, **Dr Sharanappa Malagond**, Bidar,
Coordinators:	**Thiru Vasu S Gond,** Herthar, **Thiru Devayya**, Kelaginakeri, **Thiru Shripati S Metre**, Bidar

Akhil Gondwana Gondi Sahitya Parishat Meeting - 6 PM

Camp Fire

Gondi Art Performance -7.30 PM

Gondara Mandala Dhakke Kunita & Gondara Dollu Kunita

Sunday, December 29, 2024 - 9.30 AM

Venue: Mandala Mantapa, Kelaginakeri, Katagara Koppa, Bhatkal, Uttara Kannada

SESSION II. GONDI LANGUAGE

Chairperson Note

Anaryo ka sarvashreshta Pashupati Samrat Mahishasur

THIRUMAI USHA KIRAN ATRAM JI

Director, Adiwasi Bhasha Shodh Samsthan, Kachargarh, Dhanegaon, Darrekasa, Salekasa, Gondia

Keynote Address

Linguistic Similarities of Brahui and Gondi Language

DR NAZIR SHAKIR BRAHUI JI

Director, Brahui Research Institute. Sindh, Pakistan (Online)

THIRUMAI CHANDRALEKHA MOTIRAVAN KANGALI JI

Hon'ble President, Akhil Gondwana Gondi Sahitya Parishat, Nagpur, Maharashtra (Online)

Paper Presenters

Journey of Standard Gondi so far…

THIRU SHUBHRANSHU CHOUDHARY JI

Founder, Central Gondwana Network (CGNet), Gudhiyari, Raipur, CG

THIRU SHER SINGH ACHALA JI

Gondi Dharmacharya, Damakasa, Durga Kondal, Tq: Bhanupratapapur, Disrtict: Kanker

THIRU KAUSHAL PRASAD PRADHAN JI, Rashtriya Muthava Poy, Bilaspur, CG

THIRUMAI SUSHILA DHURVE JI, Gondi Activist, Siddipuram, Indor

THIRUMAI HEERASAN UIKEY JI, Ward No. 11, Budhi, Balaghat

THIRUMAI RAMA DEVI TEKAM JI, Gondi Teacher, Budhi, Balaghat, MP

DR MESHRAM MANOHAR JI, Principal, ITDA College, Utnur, Dist: Adilabad

THIRU SHAMRAO H UIKEY JI, Govidpur, Korpana, Chandrapur

THIRU PRALHAD MOTIRAM SIDAM JI, Perane, Haveli, Pune, Maharashtra

Welcome:	**Thiru Timmanna Gond,** Katagarakoppa
Vote of Thanks:	**Thiru Devendra Gond,** Abre (GNS, Bhatkal)
Anchoring:	**Thiru Ashwani Kange,** KBKS, Charama, Uttar Bastar, Kanker, CG
Rapporteurs:	**Thiru Suddhe Singh Tekam,** Org Sec, Akhil Gondwana Mahasabha, Sijhoura, Bichhiya, Mandla
	Thirumai M G Tilothame & Thiru Manjunath Gond, Konar
Coordinators:	**Thiru Ishwar K Malkapure**, Bidar, **Thiru Bhaskar D Gond & Thiru Devendra S Gond**, Kelaginakeri

SESSION III. GONDI SCRIPT - 11.30 AM

Chairperson Note

Karnataka Hampi madhil shilaakhandvar chitrit keleli praacheen hadappa kaaleen chitralipiche Gondi bhaashecha madhyamaane udvachan: Dr Motiravan Kangali

THIRU PRAKASH NAMDEVARAO SALAME JI

Gondi-Indus Script Reader, Amaravati, Maharashtra

Keynote Address

Bharat ke uthan me Lipi bhi avashyak hai

THIRU GULZAR SINGH MARKAM JI

National Convenor, Gondwana Samagra Kranti Aandolan, Mandla, MP

Paper Presenters

THIRU NARAYAN MARKAM JI

Indus Gondi Rock Painting Reader, Bhum Gotul Samskriti, Dholapara, Keshkal, Bastar

Seal is similar to the seal found ar Banawali /
Understanding the Indus Valley Civilization and Deciphering its Script Symbols through Primeval Koitoors' Language their Unique Social Structure Culture and Knowledge Systems

DR GANGESH SHAH GONDWANA JI

Gondi-Indus Script Reader, IIT, Banaras Hindu University, Varanasi, UP

THIRU ARKA MANIK RAO JI

Gunjala Gondi Script Reader, Mandal: Narnoor, Dist; Adilabad

Gondi bhasha aur lipi ke maadhyam se itihaas ke vibhinn adhyayan

DR JANARDAN DHURVE JI

Assistant Professor, Hindi and Modern Indian Language Department, University of Allahabad

THIRU MADAVI RAJA MARKANDEYA (NEHRU) JI

Koya Gondi Script Reader, Korrajulagudda, Bhadrachalam, Bhadradi Kottagudem

Welcome:	**Thiru M S Gond** (post), Kuntavani
Vote of Thanks:	**Thiru Pundalik Gond,** Tundagram (GNS, Bhatkal)
Anchoring:	**Thiru Govind Irayya Gond,** Attibar
Rapporteurs:	**Dr Rolekar Narayan,** Professor of Kannada, Government College Autonous, Kalaburagi & **Thiru Rahul Bhivsan Kannake,** Chandrapur
Coordinators:	**Thiru Lakshman M Gond, Thiru Kumar S Gond,** Kelaginakeri, **Thiru Santosh Muddagond & Thiru Kallappa,** Bidar, **Thiru Kumar S Gond,** Uttarkoppa

VALEDICTORY PROGRAM - 2 PM

Awards & Samman

THIRU SIDDARAMAIAH JI

Hon'ble Chief Minister and Scheduled Tribes Welfare Minister, Govt of Karnataka, Bengaluru

Delegates Comments

Program Report and Resolutions

THIRU BHARAT LAL KORRAM JI

Hon'ble President, Akhil Gondwana Gondi Sahitya Parishat, Station Para Rajnandgaon, CG

Valedictory Address

THIRU FAGGAN SINGH KULASTE JI

Hon'ble Chaiperson, Parliament's Committee on Welfare of SCs & STs, GOI, New Delhi

Chairperson

THIRU ADAGOND RAGHUNATH RAO MALKAPURE

Ex MLC, Ex Sabhapati (Vidhan Parishat), GOK

Hon'ble Working President, Akhil Bharatiya Gond Adivasi Sangha ®, Karnataka Branch, Bidar

Gondwana Ratna Samman

THIRU BHARAT LAL KORRAM JI

Hon'ble President, Akhil Gondwana Gondi Sahitya Parishat, Station Para Rajnandgaon, CG

Awardees Samman

Gondwana Sahitya Ratna Award – **Dr Tulsiram Barkade,** Jabalpur, MP
Gondwana Sangeet Ratna Award – **Thirumal Prem Singh Maravi,** Dindori, MP
Gondwana Bhasha Ratna Award - **Thirumal Sher Singh Achala,** Kanker, CG
Gondwana Ratna Dr Motiraven Kangali Samman – **Thirumal Prakash Namadev Rao Salame,** Amaravati, MS
Gondwana Ratna Dada Hira Singh Markam Samman – **Thirumal Janak Ram Dhruw,** Bilaspur, CG

स्मारिका

21वां गोंडी साहित्य सम्मेलन

केळगिनकेरी, कटगारकोप्पा, भट्कळ, उत्तर कन्नड़

संपादक

आर.एन.ध्रुव

सह संपादक

सुज्ञे सिंह तेकाम

प्रकाशक

अखिल गोंडवाना गोंडी साहित्य परिषद

स्टेशन पारा, राजनांदगांव, छत्तीसगढ़

मुद्रक

नीलम ऑफसेट, जबलपुर

मूल्य :
250 रुपये

21ST GONDI SAHITYA SAMMELANA 28TH & 29TH DECEMBER 2024

21वां गोंडी साहित्य सम्मेलन 28 व 29 दिसंबर 2024

स्मारिका

विषय-सूची

क्र.	विषय	पृष्ठ
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॥ 750 ॥
जय बड़ादेव

अखिल गोंडवाना गोंडी साहित्य परिषद

राष्ट्रीय अध्यक्ष
भरत लाल कोर्राम

पत्र क्र. साहित्य/ 750 दिनांक 04/08/2024

सम्माननीय सगाजन

जय जोहार,

अखिल गोंडवाना गोंडी साहित्य परिषद का राष्ट्रीय स्तर पर दिनांक 28 एवं 29 दिसंबर 2024 को स्थान केल्गिनकेरी, कटनार कोप्पा ,भटकल , उत्तर कन्नड़ कर्नाटक में 21 वां अखिल गोंडवाना गोंडी साहित्य सम्मेलन का आयोजन किया जा रहा है।

इस अवसर पर स्मारिका पत्र का प्रकाशन प्रस्तावित है। पत्रिका प्रकाशन हेतु निम्नानुसार समिति गठित की जाती है।

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धन्यवाद

(भरत लाल कोर्राम)
राष्ट्रीय अध्यक्ष
अखिल गोंडवाना गोंडी साहित्य परिषद

पता - गौरी नगर, राजनांदगांव (छ.ग.) मो. नं. 99937 36 110

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पत्र क्र. SKMS:KGP:KD:SS:2024-25 दिनांक: 04.12.2024

संदेश

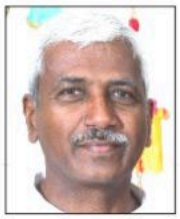
प्रिय सगाजन, जय सेवा.

पहली बार कर्नाटक राज्य के बीदर जिले की गोंड आदिवासी पेनठाना मैलार में दिनांक 21.3.2008 से 23.3.2008 तक 3 दिवसीय 13वा अखिल गोंडवाना गोंडी साहित्य सम्मेलन गोंडवाना गोंडी साहित्य परिषद, हम्पी कन्नड़ विश्वविद्यालय की जनजातीय अध्ययन विभाग, भारतीय भाषा संस्थान मैसूरु, बीदर जिला गोंड कर्मचारी संघ की सहयोग से संपन्न हुयी थी. इस में गोंडी संस्कृति और भाषा के ऊपर भारत के विभिन्न राज्यों के चिंतक गण गहनता से चिंतन-मंथन किए थे.

दूसरी बार कर्नाटक राज्य के उत्तर कन्नड़ जिले की भट्कळ तालुक के कटगारकोप्पा, केळगिनकेरी गोंड आदिवासी नार (गांव) में दिनांक 28.12.2024 से 29.12.2024 तक 2 दिवसीय 21वा अखिल गोंडवाना गोंडी साहित्य सम्मेलन गोंडवाना गोंडी साहित्य परिषद, अखिल भारतीय गोंड आदिवासी संघ, कर्नाटक शाखा की सहयोग से संपन्न होने जारही है. इस साहित्य सम्मेलन में गोंडी संस्कृति भाषा और लिपि के ऊपर भारत के विभिन्न राज्यों के चिंतक गण गहनता से चिंतन-मंथन करनेवाले हैं.

हमें आशा है की इस सम्मेलन में भाग लेनेवाले सभी चिंतक गण अपनी जीवन की अनुभव अगली पीढ़ी की उन्नति के लिए समर्पित करेंगे. सम्मेलन की संघटित आयोजकों को, गोंडवाना साहित्य सम्मेलन स्मारिका - 2024 के संपादक मंडली को और सभी चिंतक गणो को हमारा बधाई और सदैव शुभ कामनाए, आशीर्वाद.

श्री सिद्धरामानंद स्वामीजी



गोंड आदिवासी और बोमगोडेश्वर

डॉ. के. एम. मेत्री

'गोंड, दक्षिण के पूर्व–द्रविड़ लोग हो सकते हैं. जिन पर द्रविड़ों ने अपनी भाषा थोपी, उत्तर–पूर्व मद्रास के क्षेत्रों में और मध्य भारत के अंदरूनी हिस्सों में कुछ कारणों से उनका बड़े पैमाने पर विस्थापन हुआ होगा' (इंद्रजीत सिंह-1944:7).

''The first kingdom of Kerala, which is known in the history of Kerala as the Chera Empire, was constituted as a confederation of seven branches of the Chera race. In the xrd century BC, it was founded by the predecessors of the Kurumar / Kurumbar tribe of Wayanadu region. They represent the food gatherers of the pre-agriculture stage. Dr B R Ambedkar is of the view that the founders of the Chera kingdom were a sub-division of the Nagas, who traveled southwards from the North-West region of Asia and in a later stage were called Gonds, the founders of Gondwana Empire in the Deccan region. It should be remembered that the Deccan region was very much habitable for both the food gatherers and the settled agriculturists. Later, a branch of them moved to peninsular India and a group of them settled in the hill ranges and valleys of the Western Ghats in the Arabian seashore" (Gopinathan R:Vanyajati :July 2011:11). डॉ आर गोपिनाथन जी का कहना है की केरल के प्रथम शासक चेरा थे. जिनका शासन इसा पूर्व 3री सदी में सात गणों में फ़ैला हुआ था. वे वयनाडू के कुरुमर/कुरुम्बर(कोया)आदिवासी के वंशज थे. डॉ बी आर आंबेडकर के मतानुसार चेरा राजवंश मूलतः नागवंशी थे. जो आशिया खंड के उत्तर–पश्चिमी दिशा से चलकर दक्खन क्षेत्र में आये और गोंडवाना साम्राज्य की स्थापना की, और कालांतर में गोंड कहलाए. बाद में वे पश्चिमी घाटी और अरब्सागर के तट्तक्फ़ैल गये. आज भी करावली–कर्नाटक के उत्तर कन्नड़ जिला और हैदराबाद–कर्नाटक दक्कन प्रदेश में गोंड आदिवासी पाए जाते हैं.

गोंड आदिवासी बेतवा ,केन, तमस, नर्मदा, पेनगंगा, वेनगंगा, महानदी ,नर्मदा, ताप्ती, सोन, इन्द्रावती, गोदावरी आदि नदी परिसर,ओडिशा की पर्वतीय माला,विंध्य और सतपुड़ा,मेकल पर्वत की पर्वतीय श्रुंखला में दक्कन पठार के गोंडवाना क्षेत्र में केंद्रित है.

बीदर जिले की गोंड आदिवासी के सांस्कृतिक नेता बोमगोंड के ऐतिहासिक पदचिह्न मध्य भारत और दक्षिण भारत से जुड़े हुए हैं. बोमगोंड आदिवासी शब्द बोम, बोम्म, भ(ब)रम, बो(भो)रम होकर ब्रह्म हुवा है. मध्य भारत में नर+ माधा >नर्मदा का अर्थ है रचनाकार ब्रह्मा शिव. मध्य भारत में छत्तीसगढ़ राज्य के कवर्धा जिले में भोरमदेव गुड़ी का निर्माण 11वीं शताब्दी में नागवंशी गोंड राजाओं द्वारा नागर शैली में किया गया है.

बोम्मा शब्द दक्षिण भारत में भी प्रचलित है. बोम्माघट्टा, बोम्मासंद्र, बोम्मानाल, बोम्मागोंडन केरे (बीदर किले में और चित्रदुर्ग जिले के चल्लकेरे तालुक में), बोम्मगोंडनहल्ली, बोम्मनंदहल्ली, बोम्मदेवरु, बोम्मैलिंगा, भरमदेवरु आईसे नाम देखे जा सकते हैं. इस प्रकार, इन क्षेत्रों में बोमगोंड नाम पर बने समुदाय भवन, मंडल, शैक्षणिक संस्था, संगठन और मंदिर गोंड आदिवासियों के लिए जीवन शक्ति का स्रोत बन कर महात्मा बोमगोंडेश्वर बन गए हैं.

बोमगोंड और उनका परिवार मध्य और दक्षिण भारतीय क्षेत्रों में चरवाहे थे. क्या वह भोपाल के राजा भोज (1010 से 1055 ई.) के समकालीन थे, इस पर और अध्ययन की आवश्यकता है.

गोंडराज बोमगोडेश्वर

क्यातनहळ्ळि रामण्णा(सं)1976,बीदर जिल्लेय जनपद कथेगळु किताब में कळुसेनराज कथा में बोमगोंड की कथा इस प्रकार है.

''कैलास में राजा देवेंद्र नाचगाना सभा में व्यस्थ थे. बेटी देवांगना को अपनि उपर बिठालिए थे. बेटी अपनि गर्दन से निकले हुए पसीने की माटी से जंगलि मक्कि बनाकर छोडा. वह मक्कि नाचन की कान में बैठा.नाचन नाचना छोड्कर बाजुमें ठ्हरि. राजा देवेंद्र घुस्सेमें आकर कहा की तू कैसे नाचना छोड्कर बाजुमें ठ्हरि, तुजे शाप दुंगा. जब नाचन ने कही, महाराज मेरी कोइ गलती नहीं, गलती आपकी बेटी देवांगना की है. राजा देवेंद्र ने बेटी देवांगना से पुछे की आपने सही में गलती की या नही ? तो बेटी देवांगना ने पिता को कही ''अपनि गर्दन में पसीना आइ थी, उससे निकले हुए पसीने की माटी से जंगलि मक्कि बनाकर छोडी तो वह मक्कि नाचन की कान में बैठा''. तो पिता देवेंद्र ने बेटी को शाप देकर अपनि 12 साल की बेटी देवांगना को 12 दिन की छोटी सी बालीका बनाकर सोने की संदूक में सुलाकर भूलोक में लाकर एक बांस की घाटी में छोडा.

भूलोक की बांस की घाटी में एक गोन्ड आदिवासी 60 खन्डि

(1,200) भेड–बकरि चराते वंहि वास हुवे थे.उन्हीका नाम बोमगोंड.

एक दिन क्या हुवा, बांस की घाटी में भेड–बकरि चरते समय डर गये. अरे ! 12 सालों से मैं यंहा भेड–बकरि चराता हू कभि नहि डरे, आज क्यों डरे ? बोमगोंड चिंचित होते हैं और अपनि भेड–बकरि चरानेवालि भाला की आसरा से उस जंगल झाडी में देखते हैं तो उन्हे माँ काली की पेन थाना में सोने की संदूक मिलता है. सोने की संदूक खोलता है तो उन्हे उस में छोटिसी बालीका मिलति है. इस बेसहारे बालिका को भेड–बकरि का दूध पिलाते अपनि कंबल में पिछे बांधलेके जाते है. भगवान की देन समझकर उस बालिका को बोमगोंड पालते हैं.

यही देश में कळंकपट्टण (धारा नगर ?) नाम का एक शहर था.यह शहर में राजा भोज राजा थे. वे एक दिन अपनि सेना के साथ सिकार खेलते खेलते बांस की घाटी में आए. दोपहरतक प्रयास किए, लेकिन कोइ सिकार नही मिला. बहोत प्यास लगा. राजा भोज ने अपनि प्रधानि को पानि तलास करने की आदेश देते हैं. प्रधानि और सेना पानि तलासने सुरु करते हैं. पानि कंही नजर नही आई तो झाड्पर चढ्कर सभी ओर नजर डालते हैं. दूरपर गोंडराज बोमगोंड और उनकी भेड–बकरि नजर आते हैं. प्रधानि ने मनमें विचार किया इस भेड–बकरि पालनकर्ता को पानि की जानकारि होति है तो इनसे पुछ ले. झाडसे उतरकर प्रधानि ने भेड–बकरि पालनकर्ता के पास पानि की जानकारि लेने गए. भेडपाल से प्रधानि ने पुछा मेरे राजा भोज जी को और पूरि सेना को बहूत प्यास लगि है कृपया पानि की जानकारि दो. आपको पुण्य लगेगा.नजदिक में एक कुंड है,कुंड के उपर एक फत्तर रखा हु,फत्तर सरकाकर पानि पीने के लिए बोमगोंड प्रधानि को कहते है.

प्रधानि ने मन में सोचा की पानि मै एक ही पी तो क्या होगा. समस्त राज परिवार को पानि पिलानि चाहिये. इसलिए पूरे राज परिवार को बुलाया.वह एक छोटि कुंड नही बलकी बडि तालाब थी.उसे बोमगोंड ने कहा था की एक छोटि कुंड है. उस कुंड को बोमगोंड ने पथर से छुपाये थे. राजा की 12 हजार सेना कुंड की उस पथर को हटाने की कोशिस करके नाकाम होते हैं. राजा भोज ने गोंडराज बोमगोंड को कहते हैं की हमरी कोशिस नाकाम रही.हमे कुंड की पथर को हटाना नही हो रहा है, कृपया पथर को हटाके पानि पीने में मदत करें.जब गोंडराज बोमगोंड अपनि भेड–बकरी चरानेवालि भाला से कुंड की पथर को हटाते हैं. जब राजा,राज परिवार और सभी सैनिक खुसिसे कुंड के पानि पीते हैं.

राजा भोज ने गोंडराज बोमगोंड को कहते हैं ङ'हे भेड–बकरी पालक गोंड, हम सब पानी पिए हैं, हमें बहूत आनंद हुवा है,पूछो तुम्हे क्या चाहीए'. जब गोंडराज बोमगोंड ने इस तरह पुछते हैं.

1. भेड–बकरी पालन के लिए जल जंगल और जमीन संरक्षित रहे

2. भेड–बकरी की बिकरि में कोई कर और दस्तावेज न रहे

3. मराहुवा भेड–बकरी को भी बेचने के लिए कोई पाबंदि न रहे

राजा भोज ने गोंडराज बोमगोंड को कहते हैं ङ 'अरे ! ये क्या पुछे ? ए तो सभी पीडियों से,परंपरा से चलते आरही है. मैने सोचा कुछ धन या राज पुछेंगे. हे भेड–बकरी पालक गोंड, तुमतो पागल हो,लो चलो यह सब देदी'. गोंडराज बोमगोंड ने राजा को कहते हैं की 'हमारे लिए जल, जंगल,जमीन ही हमारा राज्य है,और भेड–बकरी जैसी पशुपालन ही हम गोंड आदीवासियों की जीवन साधन है'. इस बात की जानकारि देते हुवे राजा को सलाम करके भेढ की बछी के साथ देवांगना बच्छी को कंबल की झोली मे रख लेके भेड–बकरीयों के साथ गोंडराज बोमगोंड चलने तयार होते हैं. जब बच्छी की रोने की आवाज राजा सुनकर पुछते हैं की कंबल मे क्या है बताव.जब बोमगोंड कहते हैं की भेढ की बच्छी के साथ देवांगना बच्छी है जो भगवान की देन है. जब राजा कहते हैं की तुम भेडपाल भेड–बकरीयों के साथ देवांगना बछी को क्यों ले जा रहे हो.देवांगना बच्छी को मुझे देदो,मै पालन करुंगा.तो गोंडराज बोमगोंड ने देवांगना बच्छी को राजा को देकर अपनि भेड–बकरीयों को चराते हुवे जंगल मे निकलते हैं. राजा देवांगना बच्छी को पालन करके बढि होने के बाद श्यादि कर लेते हैं. उन्हे एक बेटा पैदा होता है उन्हीका नाम कळुसेनराज. इन्हीके नाम से यह कथा पाठ लोककथावो मे कर्नाटक की बीदर जिले मे प्रचलित है.

इस कथा की और एक पाठ सुल्तान सुरुळि मे भी मिलति है. सुल्तान सुरुळि की इस पाठ मे राजा भोज की जगह सुल्तान अहमद शा बहमनि (क्रि श 1422–1436) इस तरह आते हैं.

सुल्तान अहमद शा बहमनि,अपनि सेना के साथ गुलबरगा (कलबुरगि) से बीदर की ओर सीकार करते आते हैं.सुल्तान के सिकारी कुत्ते खरगोश से लड्ते लड्ते घायल होजाते हैं. यह देखकर सुल्तान चकित होते हैं. सुल्तान और उनकी सेना को प्यास लगति है. पानी की तलास मे लगते हैं. अगलि कथा कळुसेनराज की कथा के तरहही बढति है. अंत मे सुल्तान अहमद शा बहमनि और उनकी सेना धनगर(भेडपाल)राज बोमगोंड से संतुस्ट होके स्थल महिमा पुछते हैं. धनगरराज बोमगोंड ने स्थल महिमा बताते हैं, और सुल्तान अहमद शा बहमनि को कोट (किल्ला) बांधने की राय देते हैं.और कोट बांधने मे सुल्तान अहमद शा बहमनि को धनगरराज बोमगोंड सहयोग देते हैं.

यह कथा ऐतीहासिक है. आज भी करनाटक राज्य की बीदर जिले की बीदर कोट और कोट मे धनगरराज बोमगोंड की नाम से एक तालाब देखने मिलति है.

हैदराबाद–कर्नाटक प्रदेश की बीदर, कलबुरगी (गुलबर्गा) और रायचूर जिले स्वन्तरतापुर्व निज़ाम राज्य में थे. यहाँ की गोंड आदिवासीयों को धनगर और कुरुबा नाम से भी जानाजाता था और आज भी जानाजाता है. इसी लिए गोंडराज बोमगोंड को धनगर राज बोमगोंड भी कहा गया है. यहाँ की गोंड आदिवासियों में बसगोंड, बीरगोंड, बोमगोंड, भीमगोंड, चन्द्रगोंड, चेनगोंड, ईरगोंड, घाळगोंड,हुलगोंड, हेग्गगोंड, होन्नगोंड, जटगोंड, ज्योतगोंड, कलगोंड, काळगोंड, कोटगोंड, खंडगोंड, लालगोंड, मलगोंड, माधगोंड, नागगोंड, परसगोंड, प्रभुगोंड, संगगोंड, सिदगोंड, शिवगोंड, तमगोंड, तिपगोंड आदि व्यक्तिनाम और घरानोकी नाम पाए जाते है. यहाँ की गोंड आदिवासी बकरी पशुपालन के साथ खेती मजदूरी करते हैं. ये

महालिंग (परसा) राया, बिर्देव/बीरलिंग, मईलार आदि देवोन्को जंगलो मे ओर गुडी में पूजते है.

गोंडराज बोमगोंड या धनगरराज बोमगोंड को बोमगोंडेश्वर नाम से गोंड आदिवासी बीदर जिले मे पूजते हैं. बीदर जिले मे एक लाख से अधीक गोंड आदिवासी हैं.बहोत सी गोंड आदीवासियों की बस्ति में बोमगोंडेश्वर की मूर्ति, मंदिर, समुदाय भवन पाए जाते हैं.मानवशास्त्रीय अध्ययन की रीपोर्ट के तहत भारतीय संवीधान में संशोधन लाने के लिए 2014 को कर्नाटक सर्कार ने भारत सर्कार को बीदर,गुलबरगा (कलबुरगि, यादगीर) जिलों में स्थित गोंड आदिवासी के पर्याय शब्द कुरुबा जोडने के लिए शिफारिश की है.

परमार भोज, परमार वंश के नवें राजा थे। इन्हे राजा भोज कहते हैं.परमार (पवार (हिन्दी) / पोवार (मराठी) वंशीय राजाओं ने मालवा की राजधानी धारानगरी (धार) से आठवीं शताब्दी से लेकर चौदहवीं शताब्दी के पूर्वार्ध तक राज्य किया था. भोज ने बहुत से युद्ध किए और अपनी प्रतिष्ठा स्थापित की जिस से सिद्ध होता है कि उनमें असाधारण योग्यता थी. इसने सन् 1010 ई. से 1055 ई. तक राज्य किया. इनकी विद्वता के कारण जनमानस में एक कहावत प्रचलित हुई कहाँ राजा भोज, कहाँ गंगू तैली. भोज बहुत बड़े वीर, प्रतापी, पंडित और गुणग्राही थे. इन्होंने अनेक देशों पर विजय प्राप्त की थी और कई विषयों के अनेक ग्रंथों का निर्माण किया था. ये बहुत अच्छे कवि, दार्शनिक और ज्योतिषी थे.

राजा भोज ने दक्षिण पर दो बार आक्रमण कर के सन् 1020 ई मे विजयोत्सव मनाये हैं. क्या यही समय राजा भोज ओर गोंडराज बोमगोंड की मुलाखात हुई या सुल्तान अहमद शा बहमनि (क्रि श 1422–1436) 1423 को अपनि राजधानि गुलबरगा से बीदर को स्थलांतर किए. सन 1423 से पहले ही सुल्तान अहमद शा बहमनि ओर गोंडराज बोमगोंड की मुलाखात हुई यह एक चारित्रिक घटना है. इस घटनापर और शोध की जरूरत है. कर्नाटक राज्य के बीदर किले में स्तित बोमगोंडन केरे सुरुवात में एक प्राकृतिक सरोवर होगा. कलचुरियों के समय में माँ काली की मंदिर और बोमगोंड की सरोवर >तालाब हुवा होगा.

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Linguistic Similarities of Brahui and Gondi Languages

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Abstract

In this paper we study at the linguistic similarities of the two main Dravidian languages. One of which is the "Brahui" language. Which is spoken in Pakistani Baluchistan (ancient Brahui state or Brahuistan), Sindh and other European, Middle Eastern and Persian Gulf Countries. Brahui language is spoken by thirty-seven different tribes. The second is the Gondi language which is the ancient and majority language of Madhya Pradesh, Chhattisgarh, Utter Pradesh, Telangana, Karnataka and other regions of India.

Brahui language was recognized as a language of North Dravidian branch till 2003 AD, but now according to modern research, modern Brahui language is a modified form of Proto-Elamite . Proto-Elamite was the first language of the Brahuis. Who built Mihrgarh (7000 BC) and IVC (3300-1300 BC).

Gondi language is spoken by about fifty tribes. Their number is about thirty million. This language is a branch of Central Dravidian language. But in 2003 AD. Krishnamurty added the Gondi language to the South Dravidian Group-ii branch. This Dravidian branch also includes the Konda, Kui, Kuvi, Pengo and Munda languages. Andronov calls this language Gondwana Dravidian, because ancient India was known as the Gondwana Subcontinent. The speaker of this language call themselves Koitoor. According to modern research, the language and script of IVC was Gondi. Research of this till ongoing. In this paper, we will presented a study of the linguistic, geographical similarities and relationship of these two languages.

Keywords: Brahui,Gondi language,linguistics

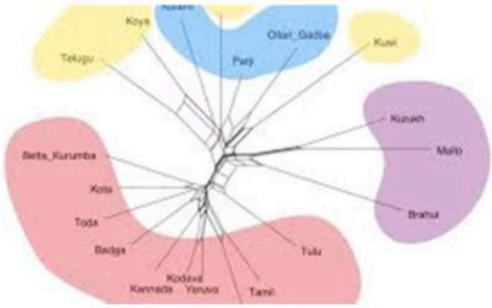
We are going to have a look at linguistic association of two important Dravidian language families. One of which is Brahui being spoken in Pakistan. It is spoken in Baluchistan (ancient Brahui state or Brahuistan), Sindh and other European, Middle Eastern and Persian Gulf countries. There is another Gondi language which is spoken in Indian Madhiya Pardesh, Chattisgarh, Uttar Pardesh, Telangana, Karnataka and other regions.

Brahui: Brahui language was public language of former state of Qalat or Brahui state (the present modern Baluchistan). In entire world, according to careful estimate, ten million people speak Brahui (Shakir. p.31). While their number in present Baluchistan and Sindh is from six to seven million. In sensus from 1881 A.D. to 1931 A.D., Brahui was the majority language and on top of present Baluchistan (Dr. Brahui. p.32/ Bijarani p. 38) but after 1931 A.D. Russian, Afghanistan and their allies in order to instigate Baloch politically and armedly and to upset the English worked on the supposition of "Greater Baluchistan" helped them politically, socially, and morally. In this regard, Balochis began their politics from the platform of 'Anjuman-e-Ithad Balochan' and 'Qalat National Party'. Under the conspiracy of these political parties, all the tribes of Qalat state or Brahui state including Hindus and Sindhis too were to be called Baloch. This is how Balochs started counting Brahuis Baloch for their political interest and under this political thinking they started writing history books that Brauis are brethren of Balochs and share the same ancestry. Brahui language was a majority language during 1881 to 1931, then under

political conspiracy and interest these being counted as Baloches, incorporating their majority in Baloches, were converted to minority. Now Brahuis in Pakistan are shown as 1.3 %.(https://worldmapper.org>shop).

There are two school of thoughts regarding the origin of Brahui language:

1. First are those who include Gul Khan Naseer, Malik Salih Muhammad Lahri, Aziz Mengal, Muhammad Hussain Unka, Mir Naseer Ahmed Khan Ahmedzai, Mir Ahmed Yar Khan Baloch, Khair Bux Bijarani Marri and others. They count and write Bahui people, culture, history and tribes as Indo-European especially lndo-lranian or Baloch). All these writers are the writers of Baloch politics mentality, who for their Balochi political interests have tried to call Brahui Baloch or lndo-Iranian in any means or are even making till date. Also, Baloches have tried to call Brahuis, Baloch in their books. Moreover, the Baloches in order to count Brahui language, tribes and culture as Baloch have achieved services from non-Baloch linguistic and experts of different subjects at international level. They include Joseph Elfenbein, Andriano V. Rossi, Elena Bashir and others. Another school of thought is linguistics, anthropologists, archaeologists, and lexicographers. They include Christian Lassen, Bishop Caldwell, R. G. Latham, Ernest Trumpp, G. R. Grierson, Denys D. Bray, Dr. Stevenson, John Beams, M. B. Emeneau, Jules Bloch, Bh. Kishnamuti, P. S. Subramanam, Kamil-Zvelebil, M. S. Andronov, Sir. Holdish, G. R. Hunter, Dr. R. C. Hiremath, Revd. Ferd. Han, Thomas R. Trautman, Sanford. B Steever, Dr. Ghulam Ali Allana and many others. After comparative study of Brahui and other languages, these experts have called Brahui language as Dravidian language. Brahui is the north branch language of Dravidian language, there are disagreements on it these days.



(NDr. Map)

M. S. Andronov wrote first on the meaning of Brahui and its origin (Andronov, 1980, pp.16-17). Then Hiremath, Dr. Hiremath, Dr. Allana (Allana,2002,113), and Nazir Shakir Brahui not only agreed with his research but also repeated it to make it public. Now the research of Andronov about the meaning of Brahui word and its origin has become accepted internationally. According to the research of Andronov the origin of Brahui word is vaRakoi, in which <vaRa <vada <vata means north in Dravidian languages, which has become 'bra' in Brahui. 'Ko' means Mountain in Dravidian languages, which has become 'ho' in Brahui. And i is proper adjective suffix, which reveals the relation with some region. In the same way vaRakoi word which is proto-Dravidian origin, because of linguistic influence of various languages vaRakoi word <vatakoi <vaRakoi <barakoi <brakoi <brahoi <Brahui means northern Hillman, northern mountaineer, people of the northern hills.

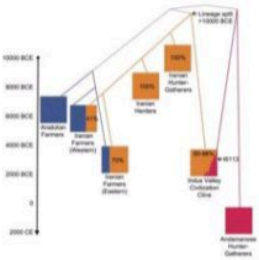
David McAlpin rejected the hypothesis by the research of M. B. Emeneau that Brahui is North Dravidian language (Emeneau, 1962, p.70). (McAlpin, 2003, pp. 521 to 545). Then after his big linguistic research presented his supposition, under which he supposedly referred to a 'proto-Elamo-Dravidian group', a linguistic family. Which was afterwards called 'Proto-Zagrosian' by him. That were divided into two Dravidian and Elamitic branches. Then Elamitic and Brahui took birth from Proto-Elamitic branch. (McAlpin, 2015, p. 553). In order to understand the supposition, see the following map.

Fig. 2 Proto-Zagrosian family tree.

(map. Proto-Zagrosian ling.form)

The writer contacted McAlpin through emails several times and raised questions on this supposition of his. According to modern research seventy or eighty years ago from African, Gondwana continents of many kinds reached Kaniykumari (ancient lemuna). Then a big group of people out of these African people came and settled in Zagrosian mountains of the present Iran. Then out of these Zagrosian people about 80% people, fifteen thousand years ago, at ancient Brahui range of mountains or at different places of Brahui state or Brahui mountain range (the present modern Balochistan). The people who came and settled in Gondwana continent were Proto-Dravidian. Then those who out of them settled at Iranian mountains, they became known as proto-Zagrosiac or proto-Elamite and their language was a variety of proto-Dravidian. Then out of these people who settled at Brahui range of mountains, they are the Brahuis of the present age. Then these very Brahui people founded Mihrgarh and IVC. The linguistic similarity between proto-Dravidian, Dravidian, Elamitian and Brahui is the creation of proto-Dravidian. According to the modern anthropological research the people of Mihrgarh and IVC were Iranian gathered. (https://doi.org/10.1016/j.cell.2019.08.048)

See the genetically map of the arrival of the following Iranian Zagros and the existence of their gene in the people of there.



(map. Iranian gathered)

Gond: Gond is the mother tongue of various tribes. Gond are divided into about 47 branches. Gondi speaking people of Hindustan in the states of Maharashtra, Telangana, Andhrapardesh, Madhiyapardesh, Orissa, Bihar, Jharkhand, West Bengal, Karnataka, Chattisgarh 99% people speak Gondi. The number of Gondi, according to Gondraje Dr. Brishah Atram is three crores i.e. 30 million. (Gondiraje, 2021, p.2)

The name or word Gond, according to Gustav Opperet, has been used in various ages in the forms of Kois, Konds, Kands, Godu, Gouda, Gondu, Goandu, Gand, and Gond (Gustov, p. 143, 144).

In the present age many Dravidiologists has called Gondi language Central Dravidian. Zvelebil is also of the same mind. Zvelebil mentions five varieties of Gondi language, they are:

Gondi Dorla
Gondi Koya

Gondi Maria

Gondi Muria (Gondi Raj,2021,2-6-7/Zvelebil(A), 1970, p. 13)

The renowned Dravidologist, Bh. Krishnamurti, classified newly the Dravidian languages on linguistic basis in 2003. According which, he called Gondi language South-central Dravidian group II, i.e. the branch of SCDGII. Besides, he incorporated Konda, Kui, Kuvi, Pengo and Manda in this branch.

(Krishnamurti, 2003. p. 19). Krishnamurti divided SCDG into I and II. Giving the reasons of this division, he writes:

"South Dravidian I and South Dravidian II must have arisen from a common source, which is called proto-South-Dravidian.(Krishnamurti, 2003, p. 20)

Gondi region was called Gondwana in ancient age, which was a complete continent. Caldwell also writes in this regard that: "The language of the indigenous inhabitants of the extensive by hilly and jungle tracts in Central India, formerly called Gondwana". (Caldwell, 1974, p. 34). The renowned linguistic of Russia, M. S. Andronov on the contrary to SCDr. II of Krishnamurti called Gondi, Konda, Pengo, Manda, Kui, Kuvi languages as Gondwana group.(Andronov, (b), 2003, p. 5)

The Gondwana continent which was famous after the name of Gondi people and there was the majority language Gondi language and a powerful tribal people. In this regard, G. R. Grierson writes that: "The Gonds have once been a numerous and powerful race, and their language must have been spoken over a very wide area."(Grierson,1906,472)

One place is written about the Gondwana continent."Gondwana was the great southern landmass that formed as a result of the division of a much larger super continent known as Pangea about 250 million years ago . This Gondwana supercontinent consisted of present day land masses: Africa,South-America,India,Madgascar,Australia and Newzealand"(https://nre.tas.gov.a47Gond).

The government of Hindustan on 1st November 1956 divided ancient Gondwanan continent into various parts, thus their political, social, historical, and tribal capacity was brought to an end. Known with the name Gondwana Continent, now are divided in the states Telangana, Maharashtra, Andhrapardesh and other states. For this Gond are known by the name of Koitoor. Every year they observe the black day of the end of their historical capacity on 1st April.

Indus Valley Civilization (IVC) and its Script:

As yet, more than 1400 sites of IVC have been found, of which above 950 sites exist only in Hindustan. This entire civilization is spread over 1260,000 thousand square kilometers , which is known as IVC in the world. But now, as the Gondwana region of Gonds has been divided politically in different names and attempt has been made to bring Gonds capacity to an end politically and historically. In the same way one particular group wants to bring Sindh Civilization's name to an end with different methods by giving IVC the name Sarswati or Harappan civilization. Though Sindh is proto-Dravidian word. It is written and read in the form of Sindi in Gondi language. (DED, Entry No. 2617). No expert has yet been able to decode the script of IVC. Three important suppositions have yet been established regarding the origin of IVC script.

First: S. Rao and other Hindi scholars include this, who call IVC script and the language spoken in it ancient Indo-Aryan.

Second: Sir John Marshal, G. R. Hunter, Iravatham. M, Zvelebil and others include this supposition. According to them, the script used in IVC for the languages, Dravidian language is written on it.

Third: In the third supposition the people of IVC and its script has been called Elamitic. It includes McAlpin, Sunnite Kumar Chatterji and others. But now the fourth supposition is resounding regarding the origin of IVC script for many years. That supposition is that the IVC script is proto-Gondi. It includes Dr. Kangali, K. M. Mittre, Salam Parkash, Gangesh Shah Gondwana and many others in this regard. Gondi language even today is not only spoken in IVC area, but it is the number one and majority language of IVC area, which exceeds 30 million in number. The second language in IVC area is Brahui, whose speakers are 10 million in number. Both of them belong to Dravidian language. Ancient times i.e. eight to fifteen years ago, the two languages had remained neighbour languages and still they are. Before the attack of Aryans, the people of both languages were at their zenith and power in IVC area. Even today many Brahui tribes' castes are 'Guand' (Gond), and many names of areas are known as Gonds. For example: Gu-anden, (Gondlahi) kundlani etc. That is why the linguists of Gondi and Brahui are trying to own the language and script of IVC their own. But their struggle or result is cipher. Because no Brahui linguist has yet tried to decipher the IVC script, while Sindhi linguists themselves with the help of non-Sindhi linguists are busy in decoding the IVC script and the linguists has called the IVC language and its script as Indo-Arian. That is why it cannot be Sindhi. But Dr. Allana, Persu Gidwani and Aziz Kingrani in modern age call Sindhi language as Dravidian. Aziz Kingrani is also expert of script. They in this regard have discovered several specimens of IVC script in the mountains between Sindh and Baluchistan. But they are still struggling to decipher it and they are calling this IVC script as Sindhi script. (Kingrani,2019,Dp.). While on the contrary of all these IVC script experts, the eminent Gondi Scholar, Dr. Kangali, calls IVC script Gondi script and claims to have decoded it. The vocabulary presented by Dr. Kangali in decoding the IVC script has a great deal of similarity with Brahui language. It can therefore be said without any hesitation that the IVC language and its script was Dravidian. But the languages spoken in that were the varieties of Gondi, Brahui and other languages. But all languages for writing used one script. Just like the contact language in Hindustan is Hindi and English and Urdu in Pakistan. But Roman script is used for all languages .In the same way the contact language's script was used, which was between them, which was acceptable to all IVC languages. The IVC script may be resembling with Gondi. But the written specimens found on seals found in IVC age, are still customary for Gondi or modern Gondi language. A research needs to be done on it.

Let's have a look at the linguistic commonsality of Brahui and Gondi languages.

Phonology: The number of vowels in Brahui and Gondi language is ten. While The current Brahui language has 55 consonants. Among them are 38 consonants of Indo-European and Semitic languages . The number of consonants in Gondi language is 22 . Below is a list of proto-Dravidian ,proto -Brahui and Gondi consonants along with vowels of Brahui and Gondi .

1. **Brahui and Gondi vowels**

Brahui	Gondi
a	*a*
ā	*ā*
i	*i*
ī	*ī*

u	*u*
ū	*ū*
a, i	*e, i*
ē	*ē*
ō, u, a	*o, u*
ō	*ō*

2. proto-Dravidian, proto-Brahui and Gondi consonants

proto-Dravidian	proto-Brahui	Gondi
p	*p*	*p*
t	*t*	*b*
t̲	*t̲*	*t*
ṭ	*ṭ*	*d*
c	*c*	*s*
k	*k*	*r*
m	*m*	*r̲*
n	*n*	*l*
ṇ	*ṇ*	*n*
ń	*ń*	*ṭ*
L	*L*	*d*
L̤	*L̤*	*L̤*
r	*r*	*ṇ*
z̤	*ɬ, ṛ, s, rr*	*ṛ*
w	*w*	*w*
y̲	*y̲*	*j*
h	*h*	*y̲*
		c
		k
		g
		ŋ
		h
17	*17*	*22*

Morphology: There is resemblance in morphology of Brahui and Gondi languages.

Number: Like other Dravidian languages, Brahui and Gondi languages have two numbers i.e. singular and plural. In Brahui: The singular has no formant and it may be assumed that the singular number of nouns i expressed by a zero suffix, while k, ak suffixes are added to plural, just as:

bandagh	-	man
bandaghak	-	men
haL	-	rat
halk	-	rats

In Gondi language this suffix k is used with plural, such as:

galu	-	daughter
galuk	-	daughters

Another plural morph of Dravidian is the suffix *-(v)r. Its occurrence is limited to the nouns of the personal class and to pronounce (of the 'person' class).

Kandi – r	-	boys
tonda – r	-	male friends
kall-ir	-	thieves

Brahui does not have the reflex of *-(v)r. It has only the velar plosive for all substantives:

ir – k	-	sisters
ma k	-	sons, boys
ami k, amirak	-	chieftains
are	-	person (pl.) arisk 'persons'

(Zvelebil (b) 1977, p. 16)

Gender

All Dravidologists from all over the world agree that there is no grammatical gender system in Brahui and it is because of Indo-Iranian linguistic influence. (Bloch, 1954, p.5 / Emeneau, 1962, p. 56/ Zvelebil(B), 1977, p11/Andronov(A), 1980, p. 33)

But Caldwell clearly states that:

'All true Dravidian names of towns, rivers, &c., are in like manner destitute of every mark of personality of gender' (Caldwell, 1974, p. 221)

If we agree with Caldwell's opinion that there is no gender in PDr. Language, then there is no gender in Brahui too, which is not influenced by Indo-Iranian language but this is its own linguistic PDr. Characteristic, which is customary till today. While:

The Gondi language has only two genders masculine and feminine. As general rule, words are neuter in English are feminine in Gondi. Animals and inanimate objects are always feminine when the male alone of an animal's species is mentioned Gondi as in the name does not make the gender of the individual clear there is a custom of prefixing a word equivalent to he or she.

For example:

He	-	potu,
She	-	Taloor (Gondraje, 2021, p.10)

Or in other words:

Gondi has derivative suffixes to denote gender for certain special words: -a:L and –o:r for masculine, and –a:r for feminine. Plural suffixes are also divided into masculine nouns, -ir ends masculine nouns endings in –e, and –ur ends nouns endings in –o or –or, for instance:

Kandi	- boy,	kan dir	'boys'
Kalle	- thief,	kallir	‚thieves'
tottor	- ancestor,	tottur	'ancestors'

are all masculine.

For non-masculine nouns, there are more suffixes: -n, -ik, -k, and a null suffix – Ø.

Before case markers are added, all nouns have an oblique marker. The oblique markers are –d, -t, -n, -t, and –Ø.

For instance:

Kay-d-e: 'in the hand'

In Gondi, a:r is as feminine suffix, which is used in Brahui in the form of uR, iR with phonetic change, such as:

masiR - girl, daughter
malkhuR - daughter-in-law
balghuR - mother-in-law

This very grammatical gender system of Gondi language exists in Brahui language. If a noun in Brahui language is to change into masculine, the prefix 'nar' is affixed. If any noun is changed into feminine, then the prefix 'madah' is affixed. Such as:

Naringa huli - A male horse
Mada-inga huli - A female horse

Declension:

After the modern study of suffixes of different cases of Brahui and modern linguistics, there are 11 cases in Brahui. The specimen of those suffixes is give below:

	Singular	suffixes
Nominative	ura 'house'	o
Genitive	ura-na 'of house'	-na
Objective	ura-e 'to the house'	-e
Dative	ura-ki 'for house'	-ki
Instrumental	ura-at 'through the house'	-at
Commutative	ura-to 'along with the house'	-to
Ablative	ura-(g)an 'from house'	-(g)an
Locative	ura-ti 'at home'	-ti
Lative	ura-(g)ai 'at home(up)'	-(g)ai
Addessive	ura-is(k) 'to the house(closer)	–is(k)
Terminative	ura-iska 'to the house (away)'	-iska

Plural

Nominative	ura-k 'houses'	-k
Genitive	ura-ta 'of houses'	-ta
Objective	ura-te 'to the houses'	-te
Dative	ura-teki 'for houses'	-teki
Instrumental	ura-teat 'through the houses / by houses'	-teto
Commutative	ura-teto 'alongwith houses'	-teto
Ablative	ura-tean 'from houses'	-tean
Locative	ura-teti 'in houses'	-teti
Lative	ura-teai 'on the houses'	-teai
Adessive	ura-tek 'to the houses'	-tek
Terminative	ura-teka 'to the houses' (far)'	

Gondi language has eight cases.Gondi has a zero suffix in nominative,singular. Such as:

Ron -house

Genitive:

Mardia Gondi: lon - house

Lona/lotana
Mane -man
Maneta - manena

Accusative:

In all languages of the Central group the accusative suffixes, to all appearance , were influenced by their tendency to converge with the dative suffixes (kol. so. Pa . un/-n, Gondi -un/-in/-n) , which in some of the cognate languages and dialects (such as Naiki ,Gondi , Konda,Pengo,Manda,Brahui) already resulted in the formation of a common objective case or even , as in salur Gadba , a common-objective-genitive case. Mardia Gondi: Konda - 'ox '

Kondatun
Lon 'house '
Lotu / lonu

Koya Gondi: kaka - 'cow '
Kakatin

Dative :

Adilabad Gondi: mura - 'cow '
Muratk

Koya Gondi: annan - élder brother '
Annank

Gommu Koya Gondi: lohk - 'house '
Lohkinki

Mardia Gondi: Konda 'ox '
Kondaku

Objective:

Chnda Gondi : bande - 'stone '
Bandaku
Objective. Plural . bandankh

Maria Gondi: mane - 'man '
Maneka/manetun

Commitative:

Andronove writes about ablative case suffixes in Brahui and Gondi languages . That: "In two languages , Naiki and Gondi , the ablative case is formed by the suffix -al joined to the increment -t-; e.g., Naiki por 'top '- portal, Beta Gondi ron 'house ', rotal Chanda Gondi banda 'stone '- bandatal . Formally close ablative suffixes -al in Adilabad Gondi and -an in Brahui are added by means of the inflectional increment -t- , -n- ,-g- (as in Adilabad Gondi kuhi 'well '- kuhital, des çountry', desnal , Brahui ura 'house '- uraghan . (Andronov(B),2003,133)

Locative:

Maria Gondi : Konda 'ox '
Kondate

Instrumental :

Beta Gondi : ron 'house'rote

Adilabad Gondi: kay 'hand' kayd e

Koya Gondi: Konda 'ox'

Kondate/kondane
Mane 'man'
Manete 'by the man '

Andronov has presented a table of different cases of Brahui and Gondi languages. That is it.

Case	Brahui	Gondi
Nominative:	ϕ	ϕ
Genitive:	-(n)a	-a
Dative/Accusative:	-ki,e	-un,- ϕ
Instrumental:	-aT	-e
Ablative:	-an	-al
Locative:	-aTi	-e (Andronov(c),1970,61)

Personal pronouns:

There are linguistic similarities between Brahui and Gondi languages with some phonetic changes in personal pronouns. In contrast to the discussion , only the comparative table of the following pronouns is presented.

1st Personal pronoun:

Singular	plural	
Brahui- I (kan-) Gondi=ana (na-)	exclusive	inclusive
	Ammat (ma-)	aplo (aplot-)

2nd personal prooun:

singular	plural	
Brahui-ni(n(e-) Gondi-ima(ni-)	exclusive	inclusive
	Num Immat(mi-)	

3rd personal pronoun:

	Singular			plural		
language	Neut.	Fem.	Masc.	Neut.	Fem.	Masc.
Brahui	e(d)	(ed-)		e(r-)	o(d)	
	(od-)	oR-		da(d)	(dad-)	daR-
Gondi		ol(on)	el	id	ad	

(Andronov(C),1970,73,74)

Reflexive pronoun:

Brahui: ten
Gondi: tann (taran-) 'self'
Taru (taRan) 'self'

Demonstrative pronoun:

Brahui:	e	o	da
Gondi:	a	or 'that'	id 'this'

(Andronov(B),2003,172/Williamson,10-11)

Adjective:

Brahui adjectives have different suffixes. In which there are etc.For example:
Bhala - big
Juwaninga - good
Beeshe-iya - donkey

In this way Dravidian adjectives are on the whole invariable . Their principle function in sentence is that of prepositive attribute.

Some languages adjectives generally have no special endings ; e.g.,
Gondi adjectives:
Kehke - better
Cokko - good
Kussum - straight
Lak - far
Gondi sentences:
CuDal pekal - 'small boy '
Puna lon - 'new house '
oR punoR - 'he is new
Brahui sentences :
Chunka pilo/pila - ' small boy '
Puskuna ura -'new house''
O puskune - 'he is new (Andronov(B),2003,178-8o)
Numerals are also used adjectival suffixes in Brahui and Gondi. Such as .
Brahui:
Musi masiR hinano - 'three girls have gone '
Gondi :
munD TaRk pekis attan – 'three girls have gone '
The mode of forming the comparative and superlative in Gondi is of proto-Dravidian origin. The numbr of adjectives in Gondi is very small . most being supplied in a more or less corrupted form by Hindi . They are not affected by number cases or gender ; ex., 'eRk maRsalork walle Dhongal an durk 'these men are very tall. Comparison of adjectives is formed by the addition of uRe for the comparative 'and sabtal er sabse

For the superlative ; ex.,so sabghro-dene
uRe sanghro - more dense
sabtal sanghro - most dense

This is the same method of comparison in Brahui.For example:
Da bandagh daRan juwane - this guy/man is better than him
O eRan kharabe - it is worse than that

Superlative:

Da khul bandagh a tean juwane - it is good from all people
O khul an juwane - it is better than every thing

Numerals:

The 1st three numerals of Brahui are of Dravidian origin.And the fourth nat (naT) is still used in a Brahui dialect of Iranian.Here are the first four numerals of Brahui and Gondi.

Brahui	Gondi	meaning
Asi	unD	one
Ira	ranD	two
Musi	munD	three
naT	nalung	four (Williamso,14-15)

Verb:

k- ,rr ,c ,l past suffixes:

Brahui show the c past suffix (along with k) in the finite forms of some verbs . In such cases it can be reconstructed to the proto-North- Dravidian stage (note that the s in Brahui bis- was the past suffix in origin).

Brahui	PNDr
Ka -to die	ke -,ke-c
Mann – to become, -mass	man-j

(Subrahmaniyam,1970,224)

Emeneau (1962,3.23) equates Brahui ma-ss with proto-Gondi -kui,Parji, Gadba *marr (which should be from PDr. *manr , cf. Telugu manti).Since the change of *nr to rr in Gondi -kui in the past stems of the verbs ending in n or L is a special development in that group and since the Kurukh past stem contains -j- , it seem to be more preper to connect the s in this forms of Brahui also to the *c .

-C-,- K- suffix:

In all the Central Dravidian languages excepting Kolami , a class of verbs contain *-ci (or its variants -si or ji) as the suffix of the past adverb ; in Gondi-Konda -Pengo it has been extended to all verbs . The c in this suffix is also from the *-c- past suffix.

-t-,-t-,-tan, -te- ,de- suffixes :

The most frequent suffix , but not the only one ,is a dental mute . Gondi :

Impt:	pret:
Guha -take !	guhtan - I have taken
Vara - come!	Vatan – I have come

What has been the ancient phonetical form of this palatal ? One would be tempted to think of a dental . The change from dental to palatal and to sibilant are not lacking in the diverse languages ; to quote only one example , Kui and Kurukh poj- 'to envelop'corresponds to Kannada pode and pose , Tamil pudei 'bundle', Brahui putul 'bag'. Even in Gondi itself,along with the suffix -t- , clear in the personal forms , is found in the absolutive vasi guhci-tinji . (Bloch,1954,68,69)

-kk- suffix:

In Brahui also , the past suffix -k- (with variants -g- after a nasal) occurs in few verbs . This shows that the -kk- past suffixes in some verbs at least goes back to the proto-North_Dravidian. (Emeneau,1962,63/ Subrahmaniyam,1970,225)

This proto-Dravidian linguistic feature of Brahui is found in the negative verbs of Gondi .

The negative adverbs in Telugu, Gondi , Kui ,Kuvi and Parji-Gadba contain the suffix- aka (Gondi-vak) ; -k- in this may be the past suffix in origin (in the later stages of South Dravidian . If this connection is correct ,the -kk- past suffix also go back to the proto-Dravidian stage . Still it has a very limited distribution in the whole family. (Subrahmaniyam(A),1970,226)

Present future tense suffix:

K- , ak-.

The reflexes of this suffix occur in the following languages . Tamil ,Malayalam , Kota ,Toda ,Kodagu , Kannada , Gondi , the Kolami- Parji subgroup and probably also Brahui .

Brahui shows a k suffix in the 3rd singular of the present-future tense (both affirmative and negative) ,e.g.,bin-ik- ϕ 'he/she/it does/ will not hear'. It is highly probable that the k in this is related to the strong verb formative -kk- of South-Dravidian . The Brahui form may be traced back to the original *kkum from with the k analogically extended to all verbs in the Brahui as in old Kannada . The presence of the k in the Brahui negative from may be analogical . Note that the Brahui form with -ik- like the form with *-kkum from which it might have developed is restricted to 3rd person singular (Due to loss of gender distinction the original hum .pl.form functions in Brahui as the 3rd plural form) Subrahmaniyam(A),1971,312,313).

In this regard M.S.Andronov writes that, "several suffixes in the 3rd singular, -as, -e/ -e, -ik/ -ek, -(a)k and zero, may be regarded as a heritage of that epoch when Brahui still preserved gender distinctions in the singular number. Thus, the suffix -as has correspondences in Kurukh -as, Malto- ah and through Kuvi -esi , Kui -enju is traced to Gadba -an (d) , Kolami -en(d) , -an and further to the masculine suffixes -an/-an in Tamil, Old Malayalam and Old Kannada, while the Brahui suffixes -e/-e have direct corresponences in the non-masculine suffixes Kuvi -e , Kui -e , Gondi -e/-a , Gadba -a/-e , all traced to the feminine suffixes -al/ l-al attested in Tamil and other languages of the Southern group. (Andronov(B),2003,91)

Jules Bloch also writes in this regard that "Besides Telugu -e- of the 3rd singular seen above , there is no other clear vocalic suffix except in Brahui where -a ,and -e- compete with -k- and -s- ; the base thus formed does not exist independently in the language; but it is used , as in the case of a participle , in combition with the verb to be : I tix-a-t 'I have placed . The use as imperative of the forms of 2nd person authorize bringing together , with Bray , the Kurukh urkh-ke 'thou will go out , you will go out , kindly go out (singular and plural) , (but in the language of women ur khe), in the 'strenghened imperative'of Brahui bin-ak "listen", tor-ak "hold". (Bloch,1954,73,74)

In Gondi the suffix -k-(with the variant -ak-) occurs in the 1st and the 2nd person of the futuretense . In Koya the irrealise suffix -k, o and the hortative -k- , are also derive from this proto-suffix.(Subrahmaniyam(A),1971,311) For example:

Veh-k-a	I will climb
Va:-k-a	I will come

Negative suffix :

-a-

The negative suffix is /a ~ ϕ/; the allomorph a occurs before the personal suffix beginning with a consonant and ϕ elsewhere (i.e., before a personal suffix which is either ϕ or begins with a vowel) . The negative suffix occurs after -p which is the non-past marker . The structure of this constructure is : Base+Non-Past (-p-) +Negative +P.S. For example:

Singular	plural
Tix-p-a-r	tix-p-a-n
Tix-p- ϕ-es	tix-p- ϕ-ere
Tix-p- ϕ- ϕ	tix-p-a-s
(I tixpar	I may not place)

(Subrahmaniyam(A),1971,337-8)

In forms other than 3rd neautral singular and plural the negative suffix is - ϕ- in Old Tamil and Old Kannada ,Kota and Toda also agree with them in showing the zero suffix in the forms of the 1st and 2nd person. There fore it is possible to assume that in proto-Tamil-Kannada the negative marker is -a before 3rd neautral singular and plural suffixes and - ϕ- before other personal suffixes , (the 3rd person from in Kota and Toda seem to be innovations.) In contradistinction to this , the other languages, i.e., Tulu , the Central Dravidian group of languages and Brahui show the reflexes of the negative marker *-a- .(Subrahmanyam(A),1971,382-83)

Gondi language also use- ϕ- and -a- as negative suffixes . For example:

Gondi:

Va-y-o: ϕ - she/it will not come.

-Va-:

The languages Gondi ,Konda ,Pengo,(Manda), Kui and Kuvi share a peculiarity in their negative markers. In Gondi the negative marker is -v- before the 2nd person suffixes and -o- elsewhere ; since the prohibitive suffix -va and the negative adverbial suffix -vak contain the swquence va it may be supposed that in the finite paradigm also the negative marker was -va- originally . It became o before the non-2nd person suffixes and before the 2nd person suffixes the vowel has been dropped.

It is clear from this that the negative suffix can be reconstructed as *-va- in this subgroup. At present it is difficult to explain the addition v in the suffix . In Brahui the negative marker a is preceded by p in the non-past negative forms; it may be the non-past marker in origin. It is not certain whether the Brahui p has something to do with the v of proto-Gondi -Kuvi *-va- . Emeneau(1962,40-41), however, attempted to connect the p in the Brahui forms with the labials that occur in the negative form of some verbs in Tulu, Telugu and Parji . The labial in the Tulu verbs like malpi- 'to do 'kalpi 'to learn ', etc and that in the Parji verbs that have alternate stems in p/t are clearly non-past suffixes in origin. However, in the Telugu verbs that have basic stem alternants in -cu it is replaced by v if it is a simple derivative suffix and by p if it is a transitive marker before suffixes beginning with –a and in the imperative , e.g nadav-aka 'without walking '(: nadacu 'to walk ') tir-p-aka 'without finishing'(tir-cu 'to finish') . In such cases the v is the glide and p the transitive marker .Therefore the labials in the negative suffixes of the above mentioned languages . However, we may tentatively suppose that the labial that precedes the negative marker in some verbs in Tulu and Parji and in all verbs in Gondi-Kannada and Brahui is a non-past marker (it occurrence in the past negative construction in Konda-Kuvi must be a later development) . Its presence in the negative forms must be an independent innovation in those

languages since in the rest of languages the negative marker is never preceded by the non-past marker and, moreover,even in the languages in which it occurs , it does not appear in etymologically related verbs. (subrahmaniyam(A),1971,386-87-88)

Past negative:

The Old Tamil construction -pastAdverb+inflected forms of -il has its counterparts in Gondi and possibly , also in Brahui , and , therefore,may be reconstructed for proto-Dravidian . The Gondi forms vaccillor 'he did not come'< *va-t 'having come ', sillor 'he is not', etc. are paralled to the Old Tamil construction under consideration (the past adverb with the -t- suffix has remained in Gondi only in this construction). The Brahui past negative is clearly a syntactic construction with erstwhile past adverb plus the negative forms of the substantive verb; therefore it also resembles the Old Tamil construction.

The Central Dravidian languages , Konda, Pengo (Manda) , Kui ,Kolami and Naiki contain a morphological past negative construction with the structure:

Base – Negative -Past -Personal suffix

The negative suffixes in the various languages are traceable to *a-(*-va-proto Gondi-Kuvi) and the past suffixes to *-tt- and thus there is close agreement among the languages in the matter of the formation of this construction . Since it occurs in a large number of the Central Dravidian languages, it seems possible to reconstruct it to proto-Central Dravidian . If it belong to the proto-Central Dravidian period , Telugu, Gondi ,Parji and Gadba must have lost it (in the proto Parji-Gadba period, it has been replaced by some other type of past negative morphological construction).It cannot be attributed to proto-Dravidian since to since in either the South or the North Dravidian group contains a paralled construction. The Brahui past negative construction contains the negative forms of the substantive verb and are therefore clearly periphrastic; they have nothing to do with the morphological past negative construction of the above Central Dravidian languages. (Subrahmoniyam(A),1971,387 to 390)

This conclusion come after studying the past negative suffixes of Brahui and Gondi languages. That : there are two types in the formation of the negative finite verbs in Dravidian . In the Tamil-Kannada group of South Dravidian the negative suffix is *a before 3rd neutral singular and plural suffixes and it is zero before the other suffixes (type I). In Tulu ,Central Dravidian and Brahui the suffix a (<*a) occurs before all personal suffixes (type II) . It is more likely that type II represents the situation in proto-Dravidian .(Subrahmaniyam(A),1971,396) In proto-Dravidian the form with base plus the negative suffix *a functioned both as the negative adverb and adjective . In the South Dravidian subgroup the negative adverb (and on the analogy of it , the negative adjective) was extended by the dental past suffix since it frequently refers to negation in the past . Tulu shares this innovation with the other Southern languages . The negative suffix in the Gondi-Kuvi group is reconstructable as *-va- . The k in the negative adverb of Telugu, Gondi ,Kui ,Kuvi, Parji and Gadba like its counterpart t in South Dravidian may be a past suffix in origin (Subrahmanyam(A),1971,396)

Imperative:

Brahui.

The singular suffix is ø , but a large number of verbs including those ending in a double consonant or in a consonant cluster take -a- or -e as the suffix . Also there is free variation

between the suffixes in some cases . Verbs with the ø suffix form a strengthened imperative with the suffix -ak , e.g.,

Bin -ak , bis -ak

The plural suffix is -bo ; it has a variant -ibo/-abo after verbs that take -a or -e in the singular .

Singular	plural	
Bin	bim-bo	'hear !'
Kun	kum-bo	'Eat !
Bis	bis-bo	'Bake ! '

Prohibitive:

The structure is :

Bise -pa (-fa -neg.) – {sg. -ø
{pl. -bo

Bis -pa	bis-pa-bo 'Do not bake ! '	
Tul -pa	tul-pa-bo 'Do not sit !'	
	Page-45	
Ba – fa	ba -fa -bo	'Do not come ! '

(Subrahmaniyam (A),1971,122-23)

Gondi:

The imperative suffix is -a – (~ -m- ! - ø -) ; -m- occurs after system of the (C)V type and -ø- after stems ending in n and -a- occurs elsewhere . It is followed by the suffix , singular – ø- and plural -t .

Singular	plural	
a ṭ ṭ -a	att-a- ṭ	'cook ! '
Var-a	var-a- ṭ	'come ! '
Si-m	si-m- ṭ	'Give ! '
Tin- ø	tin- ø - ṭ	Eat ! '

(Subrahmaniyam (A),1971,475)

Prohibitive:

It has the structure :

Base -va/ ma (neg.) – {2sn. Ø
{ 2pl.-t

Singular	plural	
a ṭ-va/a ṭ-ma	a ṭ-va- ṭ/a ṭ-ma- ṭ	'Do not cook ! '
veh-va/veh-ma	veh-va- ṭ/veh-ma- ṭ	'Do not tell ! '

(Subrahmaniyam(A),1971,476)

It is worth noting here that the Gondi language imperative suffix a and Brahui s imperative suffix pa with final vowel a has linguistic similarities .

Perfect tense :

The perfect tense is rather widely used in Dravidian , but this is no evidence of its ancient origin , the recent development of such forms from periphrastic construction can be demonstrated in many cases .

The perfect tense in Brahui is a recent formation . On the synchronic level it has the tense suffix-(u)n- joined the suffix of the preterite ;e.g.

Xalkunut - I have struck (xal-to strike) ,

Maxane - he has laughed

The Brahui perfect tense suffixes un,and an are considered by Andronov to be the form of the verb 'ann'. He writes. That, " the etymology of the preceding portion of these words and the suffix –(u)n-, in particular ,remains unknown , but there can be no doubt that historically the forms of the verb ann 'to be 'must have been preceded in such construction by non-finite forms of the meaning verbs'.(Andronov(B),2003,221) While this is not true. Because in the Gondi language , the suffixes 't(on) and -tol are present in the forms .

Forms of the perfect tense in Betul Gondi take the suffix -t(on)/ -t(on)- , e.g.

Guhtona - I have seized

Among other Gondi dialects perfect forms are attested only in Muria . But in this dialect the suffix -to(n)- has been retained only in the 1st person (as in viditona 'I have crossed ', whereas in the other two the preterite suffix -t- is employed by the personal suffixes which are generally found after –(in)ton-/-(in)tor- ;.e.g.

Viditi - thou has crossed (Andronov(B),2003,219-20)

Subjunctive Mood :

In Brahui the subjunctive -conditional mood is best attested in the Jhalawani dialect of the language . The suffix of the mood is – os-,e.g.

Binosut - I should have heard.

Binosun - we should have heard.

This linguistic feature is used in Chanda Gondi . For example:

'In Chanda Gondi the meaning of the subjunctive mood is expressed by an invariable form in -na ; e.g.

Nimme vate or bondna - He would have gone if you had come.

Two sets of subjunctive forms are attested in Malkanagire Koya , on resembling that found elsewhere in Koya and the other close to the Betu or Maria Gondi paradigms ; e.g.

Wadakon - I should have come .

Wadakini - you (sg.) would have come.(Andronov(B),2003,246-47)

Adverbs :

Brahui

araRe - there/where/here

eRe - here

monee - before

pada - behind

Gondi:

Agga -there

Igga -here

Munne -before

Pajja -behind

Of order , manner ,degree ,quantity :

Brahui

Duhn thus

Gondi

Ihune thus

Of affirmation and negation :

Brahui:

Ill, alaw - no ,not
Gondi:
Hille -no ,not
Perposition :
Brahui :
Pada - after
Niyam -between
eRe - towards
Gondi :
Pijja -after
Nadum - between
Hike - towards
Conclusive :

Brahui	Gondi	meaning
Duhn	ihun	thus

Conjunctions :

Brahui	Gondi	meaning
O	o ,a	and

Interjections :

Brahui	Gondi	meaning
O ,e	e	he/he(vocative)

Syntax :

In general pattern of the sentence syntax is common to all Dravidian languages , which does not exclude a variety of peculiarities in separate languages . (Andronov,1970,175) Syntactic structure in Dravidian languages has been described in a very scholary manner br Caldwell . That:
'1= Adverbs related to the subject come before the object.
2= In the general structure of sentences , the corresponding very always comes at the end of the sentence.
3= An adjective phrase always comes before a noun or pronoun.
4= In sentence, the adverbs always comes before the verb.
5= The pos-positions always comes after nouns , pronouns ,adjectives and adverbs . (Caldwell,1970,48 to 51)

Krishnamurti talks about the grammatical structure of sentences in Dravidian languages . That : 'The unmarked order of constituents in sentence is
Subject – Object -Verb (SOV) in the Dravidian languages. A number of features seem to flow from the dominant pattern : adjectives (including possessive nominals) preced noun heads , adverbs precede the verb that they modify , complements precede the motrix clauses,auxiliaries follow the main verb , and pospositions rather than prepositions follow nominals . Dravidian languages have the nominative- accusative pattern with subject-predicate agreement, and not the absolutive-ergative . A sentence in Dravidian may be simple, complex or compound. (Krishnamurti,2003,420)
Following are the sentences of Brahui and Gondi languages. For example:
Brahui:
1=Bandagh as e ira mar assur= a man had two sons
2= chanh kuning ki basasun = we came to drink tea

3= na jhanDak khimishee-o = your hairs are brown
4= o bandaghak mo silee-o = those men are dark-skinned
Gondi:
1=chha unDa vay lerom =we had come(earlier) to drink tea
2= nivain kall-k maliya-s = your hairs are brown or yours are brown hairs
3= or Kariyal-or = these men are dark-skinned(Sanford,1987,69)

Vocabulary :

The Brahui and Gondi languages vocabularies also share great linguistic similarities. There is a little phonetic change and some semantic difference. Yet the linguistic commonsality is high.

Brahui	Gondi	meaning
Abo-e/abbaRe/abba	abba	oh !
aaee	avval	mother
eska	aske	then
ehun	ahan	in that way
tatee	ati	father s sister
aaRtee	arti	offered at the time of a marriage.
Chunak	iccuk	a little
Ainao	iyand	this year/day
Awar	ivvir	these two men,partner
Asi/asit	undi	one
Huch	utaR	camel
Kun	un	to drink/eat
Haring	urung	to break of
oRe/eRe	ura	their
kuwak	kak	to vomit
paT	katte	wood
kanDreepa	kaR-konDa	eyebrow
marra	marra	a kind of tree
khuRk	karum	near
karemee a	karumner	neighour
gat	kask	to bite
kanDhee	kanDi	boy,man
kakho	kakaR	cow
tatee	kaki	father s younger brothers wife,mother s younger sister
kajal	kajuDi	eye colour
kutreng	katri-ki	to cut with teeth or scissors
khaD	kuDeR	large stream
kharas	kurra	bull calf
kureng	kur	dead body
kheree	ker	to wear shawl
khaf	kevi	ear
khel	kel	play,game
koTRo	koTuri	room
TRangoko	kottang	money,coin
Khopro	khobre	coconut

Galbal	galbala	children s noise or rejoicing
geD	guhk	mushroom
giRa	gegRa	thing
gaD	gore	deer
kholum	gohk	weat
guR	goR	sweet
golee	goli	tablet
guT	ghoTi	throat
chakoo	caku	knife
choop	cuhk	to suck
khafee	cevRal	deaf
cheestak	cev	wakefulness
jaga	jaga	place
jhul	jhul	decorative bullock blanket
toma	ToDma	point where stem join
DRanmb DRanmb	DuRma	cattle bell
Daggee	Doggi	cattle,
cowduhl	Dhol	drum
Toma	tamva	their own or together
DaDa	taDo	father s father
Dana	tana	her,its
Tar tar	tar	spread
Thaal	tav	dish
Tinging	tin	eat,to drink
Choop	tut	to suck
choDeenk	toDi	dry earth
duhn	dahan	thus,in that way
date anbar	dat	like
naRee	nar	NaRee area,village
tel	niy	oil
Sali,sal	nil	to stand
Na	niva	your
Ditar	nittur	blood
Peheng	neng	to enter
Nus	nor	to grind
Phalee	paRi	clan
Palh	pal	milk
Palhe a see	pal-niy	ghee
Puh	pund	to know
Poo	puRi	worm,insect
Pooskuna	puna	new
Peer	persa	old
Pogh	poy	to smoke
Phul	poy	flower
Baj	baj	upper side

Babur	babur	babul tree
Maning	mannu	to be
Mama	mamal	mother s brother
Mir mir	minnul	spark
masiR	miyaR	daughter
musht	misRi ki	to mix
menR	min	fish, Mengal tribe
manD	munDi	lazy,incomoetent man
monee	munne	before,front
musi	mund	three
mash,mal	meTTa	mountain
mon	mokom	face
hal/al	yelli	rat
ira	ranD	two
rahee	roh	to send
lunDee	lanDi	short in length
nimb	lim	neem tree
vadee	lodi	valley
lekha	lek	counting
likheng	lehiki	to write
brinj	vanji	paddy
bit	vaT	to throw
vanDee	vaTni	division
was	vas	smell
laves	vis	to wear out
bis	ve/veyus	cook
dana	vona	his
saRee	sani	friend
salum	saRe	daughter s husband
saang	san	engagement festival
sabharr	sabuR	hard,solid
surr/sureng	sarke ma	to shift
haThee	sati	chest
sozo	savili	darkish or salloo
seela	suy	needle
sour	sovor	salt
eRe	hake	there
handaRe	handa	from there
har(kas)	har	each
hao	ha	yes
hakal/hoka	haka si	to cry,call
chulk	hali ki	to shake
eRe oRe	hike hake	here and there
heT	herre	goat

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